

4

h:56

Yi 2

7396

F 3

Old & copied lectures on
Pathology

apply to what I have called healthy diseases as
well as to those which are acquired. ^{They} The Hunger
& ^{parturition} thirst - menstruation - pregnancy are all the effects
in the parts they respectively occupy.
of partial excitement. The excitement in
these ~~cases~~ healthy diseases is morbid or irregular,
as much so as in any of the acquired dis-

- cases. -

In the production of morbid excitement whether
in healthy or acquired diseases, there is no accession
of excitement or strength to the whole body.

- The preternatural excitement or strength
of one part of the body, is the effect of its
abstraction from, and diminution in
~~another~~ parts. Thus the preternatural force
of the arteries in an inflam^d joint is the
effect of its abstraction from the muscles,
manifested in this being too weak to sus-
tain the weight of the body. The quantity of
excitement in diseases Thus too the preternatural
force of the muscles & tendons in the =

The ~~debility~~ debilitated & depressed part is in a minus or craving state, while the healthy parts being in a plus state discharge their inequality of excitement forcibly & suddenly into the weak or depressed part, & thus produce morbid excitement or action analogous to the in some particulars to the effects of lightning upon animal & vegetable substances. ~~These remarks~~

~~I said formerly that morbid excitement does not follow debility and depression by a necessary law of the system. They often wear away without ^{inviting} ~~causing~~ disease from the want of an exciting cause. I ^{have only to} ~~shall~~ add further that there is now and then an interval of days, weeks, months & perhaps years between the production of debility, and the production of disease or morbid excitement.~~

- tetanus is the effect of the abstraction
of excitement from the bowels and blood -
- respects & hence the costiveness, feeble pulse
& dissolved blood which we observe in that
disease. The dissolved blood is from the
feeble action of the blood respects upon
it.

of this, there are ^{48 57} many proofs in the
records of medicine. See Dymas vol. 1. p 431.

I come now to my ^{18th} last proposition.
There is but one disease.

VII. There is but one disease. ~~For~~ ^{of}

I repeat it again ~~there is but one disease~~ ^{to me}
~~repeat it again~~ ^{and I repeat it}

However strange and paradoxical it may
the ~~presence of all the physicians that~~

could I say again gentlemen -
~~have ever lived or that ever will live~~

I repeat it again and again,
~~I say~~ there is but one disease - and that

is morbid excitement, or irregular action.

- It is immaterial where this morbid ex-

-citement be fixed, - whether in the blood -

- vessels, nerves, muscles - bowels, viscera or

lymphatics, or whatever depress or forms

it assumes still it consists in morbid excite-

-ment. This simple view of the Unity of

Disease will save us much trouble in our

inquiries in medicine. It appears in different

forms in different parts of the body, ~~but~~ ^{and} or

In a high grade of this morbid excitement,
 the whole system is more or less deranged.
 A kind of Delirium invades the disease.
~~perhaps p. 27. but~~ parts of the body. Old and
 natural Affections or Sympathies are
 dissolved. There is preternatural excitement
 without excitability ^{in some places}, & preternatural
 excitability without ~~preternatural~~ preter-
 = natural excitement in others, and there
 is in many instances an excess or a defi-
 = ciency of both in the same parts of the
 body. The whole system may be compared
 to a Ship in a storm. Nature is driven
 from the helm, and loses her course. Every
 thing is The fluids ^{are pressed} ~~pass~~ through new Channels,
 or ~~are~~ in an excessive or deficient quantity
 into old ones. Every thing is thrown out of its
 place ^{by an error local} ~~or~~ unduly pressed in its natural situ-
 = ation. — This is a short Act of disease or morbid
 excitement.

it is varied by the different texture & situation of different parts of the body as I shall say in the sequel of this lecture, but all its forms are derived from one state of the diseased part - that is ^{from} morbid excitement.

It may be said here that certain parts of the body are disordered from obstructions, effusions, and destruction of substance in which there is no morbid excitement. This is true, but these phenomena ^{I have said} are not diseases, but the effects of disease which had been produced by previous morbid excitement. The water which is found in the Ventricles of the brain is not the cause of Hydrocephalus in tumours. It is the effect only of previous morbid excitement in the blood vessels of the brain. Obstructions & Schismus in the liver are in like manner not diseases, but the

effects of disease, or of that morbid excite-
 -ment, in the liver which is called Hepa-
 -titis. ~~in latter~~ when they induce disease
 is is by ~~reacting~~ this reaction upon con-
 -tiguous parts, which is afterwards com-
 -municated to the whole system. I have
 called the effects of disease - ^{torpor stupor} ~~that is~~ ^{insipida} ~~ob-~~
^{gangrenes} ~~struction~~ ^{cutaneous} ~~Obstructions~~ - Schissi, - ~~cutaneous~~
^{Obstructions} ~~Obstructions~~ - Schissi, - ~~cutaneous~~
~~orders~~ ^{in order} to deliver them from a
 synonymous meaning with disease. They
 I confine them only to those cases of
 Derangement from natural order & action
 in which ~~the~~ morbid excitement has
 arisen, or has never taken place as in
 the West Indies, & now & then in the U.S.^V

~~These facts have I delivered to you~~

V They differ
Numerous.
as the Qualities
they are com

However
or disease
may be it
forms. The

= case are
heat - itch

each of which
all of which
in the
excitement
delivered of
unduly excited
I have seen

of the Op
Objects of
of these
storms

rain, &

I lect. we see them wind

~~V and in what I have called delirium of
Action, and Abstraction, and in delirium~~

VI. The ^{whole} ~~whole~~ System is ~~disordered~~ more
by it.
less deranged ~~in disease~~: a kind of delirium

~~from~~ invades the affected part of the
old sympathies or hyperpathies are displaced
by it. There is preternatural excitement

= out excitability, and preternatural ex-
= citability without excitement, and there

in many instances an exup, or the
= cy of both in the same parts of the

The ~~the~~ whole body may be compared to a
in a storm. Nature ~~is~~ is driven from the

and loses her course. Every thing is thrown
of place, or unduly pressed in its natural
situation.

positively
independ

more
of deli
of the
are dip

temper

mal ca

there

, or they

of the

red to a

in the

throw

ca turn



thunder and lightning, and with & without
a clear and cloudy sky, but storms are
notwithstanding a Unit, and all these
different forms, ~~that is~~ ^{are nothing but} irregular actions
or morbid excitement in the atmosphere.

But the Unity of Disease will ^{derive} ~~also~~
~~still more~~ ^{more} support ~~from the~~ ^{from the} ~~analogies~~ ^{analogies}

~~Analogy to~~ ^{with} moral evil. I have said
there is but one disease. I say - with
equal confidence, ~~there is but one~~ ^{however change it may}
sin - Exeget. Gert. ~~I sincerely~~ ^{I sincerely} there
is but one sin - and that is Self-

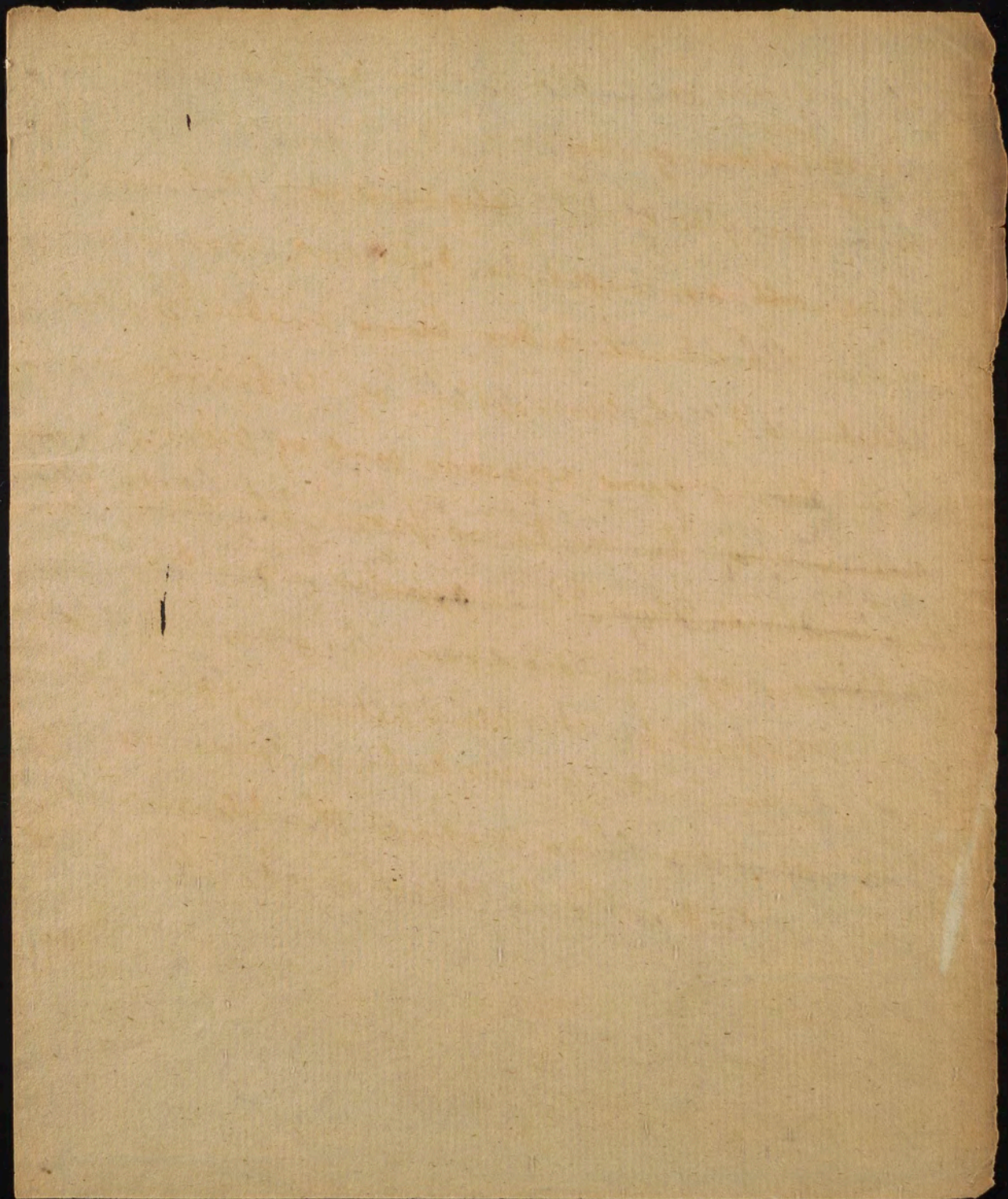
Love. When man fell, says a celebrated
writer, he fell into himself, and ~~this~~
^{into the same} ~~from this~~ abyss he ^{has drawn} ~~draws~~ all his posterity

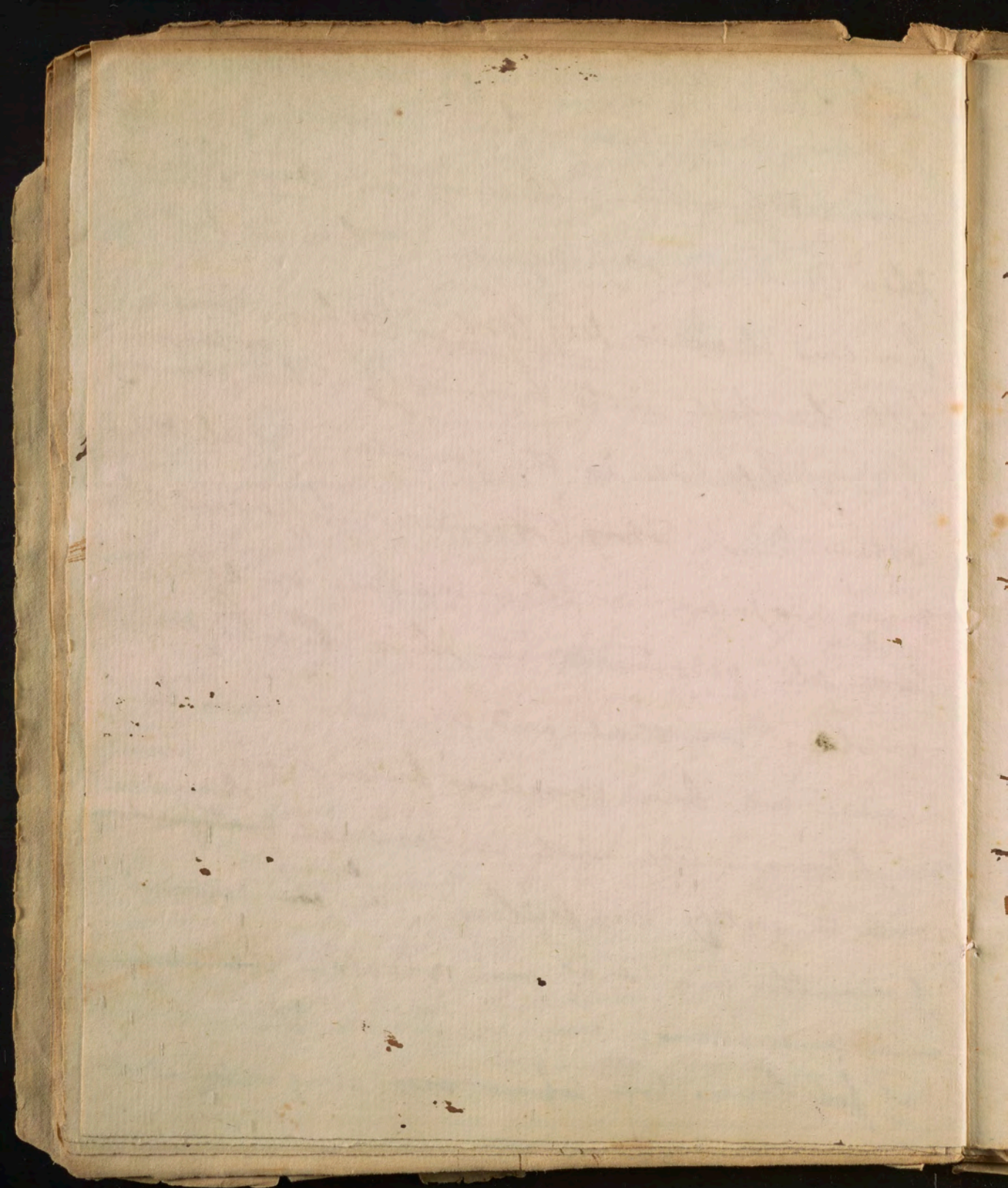
A

Sept. 60-1

Our Subject will receive still further illustration from
its ~~an~~ analogy with moral evil.
I have said there is but Disease - I will
now add further - there is but one sin.
This Gent: I say again - there is but one
sin and that is self love. When man
fell he fell into himself. ^A or sensual
This primary
sin of self love is the fountain of all other
other sins. They however different they
may appear in their nature or effects
they all originate in this inverted prin-
-ciple. We steal and murder only be-
-cause we love ourselves better than our
neighbours. We riot in sensual ^{pleasures} gratification
only to gratify our self love. We ^{are} detract
from the merit of our rivals - ~~we envy~~
~~and~~ only because we are under the influence
of self love. We ~~are~~ ^{are} ungrateful to

Again - diversified as the body of man is
 by size and color, and as his mind is, by
 the Variety of his talents & dispositions in
 the immense number of the inhabitants
 of the Globe still they are a Unit. They all
 agree in certain qualities which indicate
 their ~~same~~ origin & species to be the same. ~~The~~
~~residence of one part of them upon mountain~~
~~greater size of the legs in one nation than~~
~~Islands, and of 2 the want of one arm on~~
~~one leg another, and even the want of the~~
~~the usual number of fingers or toes, do~~
~~not destroy the Unity of the human race.~~
~~Diversified as~~ There is but one species of
 human beings, and that is the creature
 man.





our benefactors, and we betray our friends,
only because we yield to the suggestion of
self love - ~~and~~ Tyrants & usurpers
oppress their subjects and overthrow empires
kingdoms and empires only to feed the
principle of self love. In short a Vice can-
not be named, that is not an eman-
ation from this deep seated principle
of action in the human heart. But
the ~~simplicity~~ ^{badly} & unity of Disease will ap-
pear still further when we trace its ^{similarity} ~~same~~
~~case~~ with the ^{original} moral disease of the mind
which I have named. Is ^{badly} disease
preceded by debility? Is ^{the jungle} ~~the same self love~~
moral disease. Adam's sin in eating
the forbidden fruit was preceded by

~~There are no principles of evil de see Edwards~~

V. ~~There are few men~~ Even the
most profligate men ~~have~~ generally
possess some virtues, or some parts of
their minds free from vicious ex-
citement.

debility in his will, which predisposed it
to be acted upon by the temptation which
deprived him of his invariance, & ~~eventually~~
~~subjected~~ him to death. ^v Is bodily Disease
attended with irregular action? so is moral
evil - hence we find it compared in the bible
to a crooked path - and hence all its irregular
~~operations~~ operations. - 3 Is ~~the~~ morbid excitement
of ~~the~~ in bodily disease, disproportioned
to its exciting cause? so is ^{vicious or} morbid excite-
ment in the mind. we see this in the ^{destructive} ~~destructive~~
~~destructive~~ ^{which follows a trifling injury.}
4 Is morbid excitement in the body partial?
- so is vicious or morbid excitement in
the mind. - It seldom affects at one
time all the passions, or faculties of the
mind. 5 Does morbid ^{bodily} excitement pass

6
V Are the natural Affections or Sympathies of the different parts of the body destroyed by disease? so are the natural Affections of the different faculties of the mind. Thus the Will (which in a healthy or virtuous state of the mind acts only in Sympathy with the Understanding & the Conscience) in a paroxysm of Vice is disengaged from both, and acts without, or even contrary to the dictates of each of them.

each of ~~them~~ ^{bodily Disease}
7 Does ~~moral excitement~~, with ~~all its various~~
~~forms~~ take place from an abstraction of
natural excitement ^{innocent intent}
~~thought~~, and the action of an ~~excitant~~ ^{innocent} upon
the accumulated excitability of the body, without
the introduction of any new stimulus into
the system? So does ~~excess~~ immoral or
vicious excitement in the mind. I wish
this analogy between disease & ~~vicious~~ moral
evil to be attended to. It shows that the

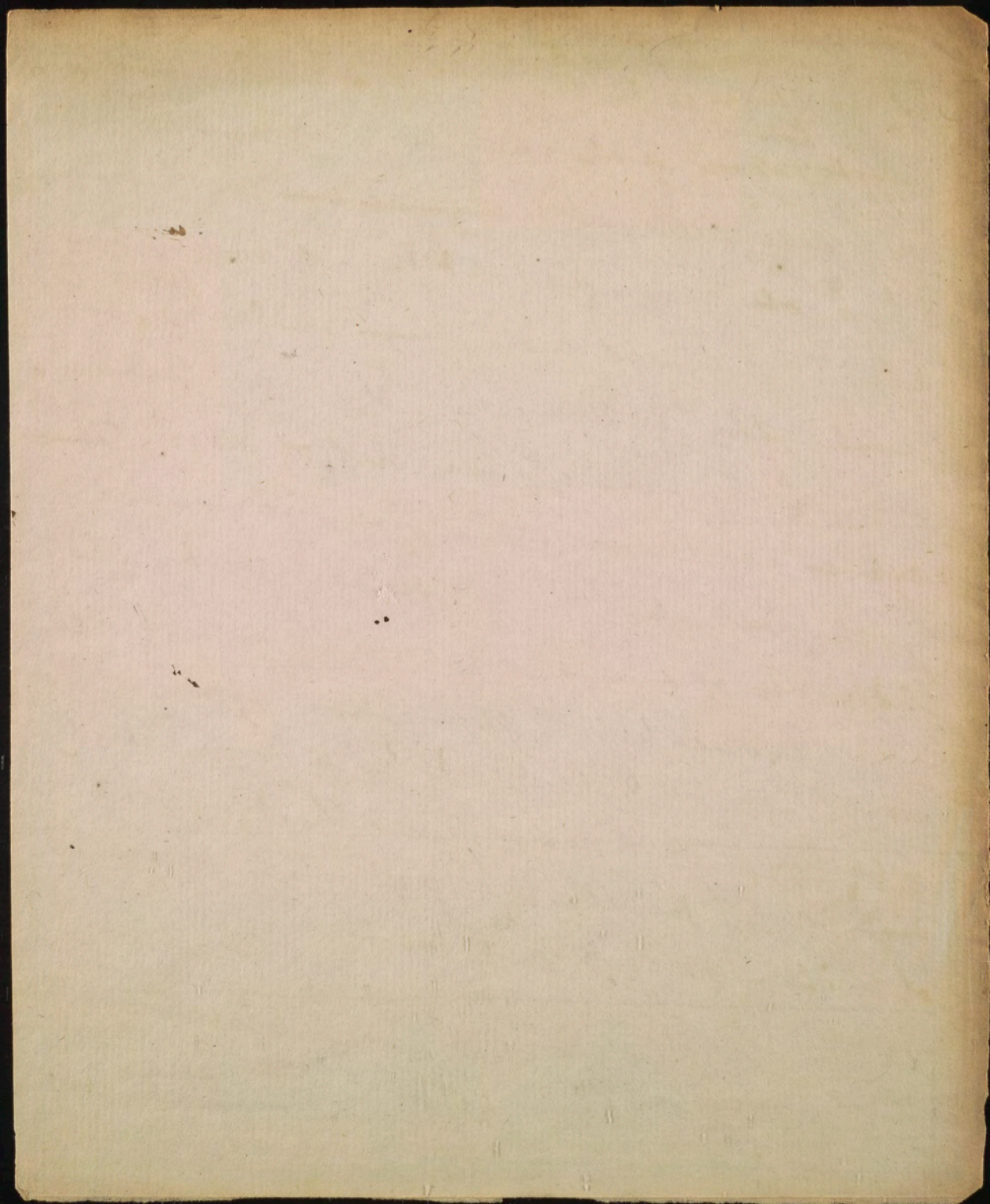
suddenly or gradually from one part of
the body to another? we see the same
thing in the ^{vicious excitement} ~~vice~~ of the mind, ~~the~~
^{thus} when love is suddenly ^{passion} ~~changed~~ into hatred,
and when prodigality, is gradually passed
into avarice. ~~The~~ bodily disease followed
by disorder, and this disorder attended with
thrust and inertia? we see the same
consequences from vice in ^{the} ~~the~~ ⁹ are there
certain forms of morbid bodily excitement?
— I need not repeat them. we see the
same forms of vicious mental excitement.
we see convulsion in anger ^{this spasm}
~~convulsion~~ in the heart in avarice. we see it some-
times assuming a chronic & torrid form
in alternate acts of prodigality & covetous-
ness. we see preternatural heat in lust
~~but more leaves to 60.55~~

60.5
Latter is of a negative, and not of a positive nature,
and thereby vindicates the Deity from the
Creation of evil. — nothing like an evil
principle was infused into the mind of
man when he fell. God strength was
abstracted from his will only. ~~was~~ ^{was} ~~other~~
~~was~~ ~~God~~ ~~was~~ His will was the pillar
upon which his the order and ^{perfection} ~~beauty~~
of his whole mind ~~was~~ were erected. By
the fall of this pillar, confusion, disorder, every
thing was turned upside downwards in his mind. #

p: 60-5
V. I shall hereafter resume this Analogy
between bodily ^{disorder} and ~~mental~~ moral
evil, and ~~endeavour~~ endeavour to show
how much they both yield to the
remedies of a similar nature. But there
are other analogies which support the Unity of Disease! (k)
[The celebrated Dr Brown used to say that
the Creator made every thing by one instans-
ment. Perhaps it would ^{be} ~~have~~ ~~been~~
~~more~~ more proper to say he made every
thing by one pattern. I have ascribed
two leaves to p 60-67

† and ~~gross~~ disorder, distress, anguish
 and pain, or in other words irregular
 morbid, and partial excitement took
 place in ^{all its} ~~every~~ faculties & operations.
~~Being in limits of~~ ^{Disordered or injured} ~~of the business~~ In ~~its~~ this view of this
~~the~~ ^{human} noble work of God, we behold viz the
 human mind, we behold all its original
 virtues, but in a ~~an~~ ^{an} inverted, or dislocated
 state: The Love of the Duty is converted into
 the love of himself. A consciousness of his high
 Descent from his Creator is converted into pride
 in his own attainments. A ^{the love of} ~~Desire of~~ elevation
 in immortality in ~~here~~ is converted into a
 love of ~~some~~ temporary fame. ^{the} ~~Does~~ an
 error loci takes on a translation of the
~~fluids~~ ^{or of the} fluids and ~~functions~~ ^{of the body} of the functions
 from their ~~the~~ natural situations: or
~~other parts of the body~~ take place in bodily disease? ^{the}
 see the same thing takes place in the

(d) This change in the mind of man by the
~~abstraction of the~~ ^{loss} may be compared to a
 elegant
 as house filled with elegant and costly furniture
 all arranged in different rooms in
 exact & natural order being suddenly ^{falling} ~~pre-~~
 -whisked by the abstraction of its foundation.
 Every thing now appears out of order, The
 eye and the eye turns from it with dis-
 gust. But all this is effected - not by the
 addition of any disorganising principle.
 - It is induced by the abstraction of one of its
 parts - or in other words by a cause purely
 negative, - such as produced the disarrangement
~~dist~~ in the faculties & operations in the mind
 of mind. go to 8th p: 66 - 5 + (p)



60-6

Mind of under the influence of moral
evil. Self love occupies that throne in
the heart which was intended only for
the love of God and man. The love of
earthly fame, occupies the place of the
Desire of a heavenly immortality. Envy
is against the person of a fellow creature
is a strong love of ^{more} occupies the place of
that aversion from ^{evil} only. Envy
occupies the place of just emulation
Avarice of Economy & Prodigality of Charity
- In this manner I might go on
to show that every vice is nothing but
a ^{Dislocated} virtue out of place or a virtue
out of place. I return to p. 6
Should deliver this opinion of will being
a negative quality only with diffidence were
not supported in by our illustrious Coun-
- tyman Mr Edwards, his words are

We see itching in every - ~~happened man~~ -
~~total excitement~~ ⁱⁿ madden and
 transient gusts of ~~of~~ hatred, and suffocated
~~excited~~ vicious excitement in that
 degree of ^{anger} ~~excitement~~ which produces ~~silence~~
~~and~~ inability to ~~act~~ speak or act.
 Is bodily ^{disease} ~~disorder~~ followed by disorder
 is this disorder attended with stupor &
 inertia? We see the same consequences
 from vice in the insensibility of the soul
 from luxury, conscience & sense of duty from
 long protracted, or Chronic vice. V.
 to p. 60-5 opposite side.

stands at the head of the champions of ortho-
 doxy who in theology & metaphysics appear
 as follows:
 His words are in order to account
 for a sinful corruption of nature, there
 is not the least need of supposing
 any evil quality imposed or implanted
 in the nature of man by any positive
 cause, or ~~any~~ influence whatever
 from God or the creature. A little
 attention to the nature of things will
 be sufficient to satisfy any impar-
 tial inquirer, that the absence of
 positive good principles will be follow-
 ed with the ~~total~~ corruption of the
 heart without occasion for any
 positive influence at all. An original
 return to q. p. 60-4 & return to q. p. 60-4. p. 275

= the Divine Character. He seems to have
Delighted in this prerogative of his nature
in all his works, and hence ^{they all} it appears
to be ~~his~~ ^{made} ~~trace~~ appear to ~~be~~ have been
~~created~~ like Adam in his own image.
or in other words, Unity in essence & variety,
Unity in Cause, & Variety in effect, ~~seem~~
in form seem ^{the whole creation.}
to be stamped upon ~~every thing~~ ^{when to T. 25}

~~But to return to T. 25~~

I might ^{discrep} ~~discrep~~ here and show further
how much medical and moral truth
mutually support each other. I said
formerly that the Air gave the first
impulse to animal life, ~~and~~ by its
~~impression~~ ^{possible & unperceptible} ~~impression~~ upon the lungs, & that after
it had excited other Actions by means
of association, it ceased to be felt, and
yielded to the sensation of stimuli which
produced those other Actions. In like

~~A correct view of my History of disease.~~

① You will not perceive the immense difference between my opinions and Dr Brown's upon the proximate cause of disease. Subject. He divides all diseases into Asthenic and Sthenic. ~~Taking that~~ The former he supposes to consist of in simple debility & depression, or what he calls direct, and indirect debility. The latter in increased, but regular excitement. I do not admit debility, or depression to be a disease, but suppose them to be the predisposing and inviting cause of disease, and I ~~deny that~~ ^{place} Sthenic ^{only in} disease ~~consists in~~ increased, and irregular excitement. Again. Dr Brown says that excitement and excitability are equally diffused thro' the whole body in disease, though in different proportions: On the contrary, I believe health to consist in an equal diffusion of excitement and excitability, ^{out} through the whole system, and disease in a reverse state of ~~the system~~ ^{each of} them.

= Manner Self Love gives the first impulse
to our moral actions. All the actions of a
Child for several years are selfish. They ~~rel~~ ^{ch}
embrace only its ^{own} pleasures & particularly
^{derives from the gratification of its} its appetite for food. As a Child advances in
life, the stimulus of self love associates itself
by means of pleasure with Domestic Af-
fection ^{with} - friendship & benevolence in all
its subordinate branches, and ^{finally} ~~forms~~
under certain circumstances with
what Dr Hartley calls Theopathy or the
Love of the Supreme Being. From habit
the impulse of ~~self~~ self love like the
Air in the lungs ceases to be felt &
the will acts under the influence of the
~~social~~ Domestic, social & benevolent
principles that have been mentioned.
The actions performed by these principles
are more numerous & more powerful
than those performed by the solitary =

~~This case into Phrenic & Asthenic. I do
 not admit of a single disease being Asthenic.
 The Asthenia of Dr Brown is predisposing
 debility only - not ^{an} the existing disease. They
 are the opposites of each other - and exist
 independantly of each other. We see debility
 in infancy & old age without disease, and
 we see disease marked with ^{great} preternatural
 strength - particularly in the blood vessels in
 inflamm^y process & in the muscles in convuls^{ions}
 & rigors. ~~The practice to which my~~ ^{as a physician,} ~~strong~~
 of disease is directly the contrary of Dr Brown's.
 Nearly all his remedies are intended to remove
 debility. mine (as I shall say hereafter) are
 intended to reduce, and equalize morbid
 excitement, and afterwards to obviate its
 recurrence by ~~and~~ removing predisposing~~

or Disorders to belong
 ✓ admit debility ^{to be} a disease. I am
 far from excluding ^{them} it from being a
 objects of medical attention. many persons
 die from ~~weak~~ debility ^{& Disorders} without disease
 of any kind. The business of medicine
 therefore as I shall say in our Therapies
 - lies is to remove ^{them both} this debility, as much
 so as it is to cure Disease. -

~~78~~ + Oppression - or suffocated excitement
 to as to to preclude ^{obvious} ~~reaction~~ ^{prohibited}
~~excitement~~ action. ~~the~~ prostration of the
 system below reaction.

= 1 principle of life, just as the motions
 of the heart and brain ~~and all the parts~~
 are more numerous ^{powerfully} than the motions

of the lungs from which they ^{derive} ~~require~~ their
 actions. What great effects do we behold! here
 gentlemen from the most simple causes! &
 these causes - like the spring of a watch,
 not only invisible - but increasing with the diminution
 of the original stimulus ^{that} produced
 them, ~~these then~~ ^{and which} like the ^{feeble} origin of the
 Nile, is lost and forgotten in the numerous
 streams, and powerful Cataracts which
 issue from it. Here then we settle -

or subsequent debility by cordial diet, and
 tonic medicines, for although I do not admit
 - In a word - the history I have given ^{the origin of}
 and nature of ^{and debility} Disease and its consequences in disorder may be
 compared to an ascending or descending ladder
 by means of the following steps. 1 Elevation ^{but} on
~~from~~ natural excitement ~~from~~ or increased
 debility ~~from~~ Stimulus. 2 Debility whether
 from abstraction or action. 3 increased or
 preternatural excitability. 4 Depression,
 or what Dr Brown calls indirect debility. 5 ~~The~~
~~action of an irritant, or of an exciting or~~
~~occasional cause.~~ 6 Disease, or morbid
 excitement. 7 Oppression - or suffocated
 excitement to such a degree as to preclude
 obvious morbid excitement until relieved
 by depletion. 8 prostration of excitement
 to such a degree as to be relieved only by
 Stimulants. 9 Disorders or the effects of

with diminution of original strength like the tide -

63
= tells the long agitated dispute whether man
is a selfish or a disinterested creature.
In childhood he is obviously selfish, but
in youth and manhood from the causes
that have been ^{he is disinterested} mentioned, this is not
however the case in all minds. In
some people the ^{propensity} stimulus of self love
is felt in every stage of life. Such persons
resemble a man whose lungs are so
insensible from disease as to feel ^{the im-} ~~no~~ ^{pression}
- ^{impression of the air} ~~no~~ ^{from every inspiration}, which
suspends or enfeebles all the motions of
every other part of the body. The aspiration
of ^{self love} ~~the~~ with domestic - social and be-
-nevolent affections is disordered by sickness
as I shall say hereafter. It likewise
lessens or ceases in old age - hence we are
twice children in selfishness, as well
as in the weakness of our bodies and
intellects. I return ^{back} from this digression
to go to p. 60. 7. 0

64- 62 cont^d from the expenditure of excitability on
disease which occurs from the Apation, or
from the Absence of morbid excitement.
That is where irritants act without excitability
and thus bring on the part to Disorder with-
out the intervention of disease. 9 Debility.
When the disease is cured.

This is the ordinary Insupion of
Cause & effect in the production of disease,
but I wish you to take notice that there
are frequent exceptions to it. Sometimes
the remote Cause has a over-predisposing
debility and produces instant Depression.
again.

such an ^{Oppression or} ~~Depression~~ ^{or morbid} ~~prostration~~ ^{whole} of the system as to
prevent its reacting in morbid excitement
or disease, ^{without depletion - or stimulants} or such partial impressions as
to induce Disorders - that is, ^{such} a Torpor in
the animal fibres as to prevent this
assuming any of the forms of disease.

is another and a more remarkable
exception to the order that I have ~~des~~ de-
scribed in the ~~progress~~ formation of
disease. we sometimes see debility - Depression
~~obvious on~~ ^{obvious on} sensible morbid excitement -
~~Oppression~~ ^{Oppression} - prostration and death
all occupying at the same time different
parts of the body. the last ^{is death} appears in local
mortifications, ^{which occur in} ~~in fever~~ ^{also} ~~we see it in the fever~~.

I have consistently = 1
turn over ^{one way} to p 55

63
it leaps over ^{both} debility & depression and produces
disease. Further - it ^{arises itself of} leaps over debility, &
depression. and ~~disease~~ leaps over disease so
as to produce ^V ~~disorder~~. In this way the
~~remote~~ miasmata act in the East Indies when
they induce suppuration and Schirrus of the
Liver without previous pain - inflamⁿ in
other words disease. Lastly - the remote
cause - is sometimes so violent as ~~to~~ in-
stantly to leap over debility - depression &
disease, ^{Oppression & prostration -} and thereby induce sudden Death.
This has often occurred in the plague &
in other furious diseases. - But there is

If I might here illustrate as well as
strengthen all the propositions I have drawn
upon the origin of bodily disease, by shewing
^{its} analogy in ~~them~~ its causes & effects
with moral evil. we ~~could~~ all bring into
the world with us innate predisposition ^{to vice} from

I might further illustrate & strengthen the Doctrine of the Unity of the Disease, by its analogy with physical evil as well as that which is moral. There are several different kinds of storms. We see them with, & without rain, with, & without hail - snow & sleet. We see them with, & without thunder & lightning, we see them in a clear & a cloudy sky, but all these different storms depend upon one cause - that is irregular action, or morbid excitement in the atmosphere.

I have constantly ^{said} called morbid disease consisted simply in morbid excitement. ~~that I know. that its nature is~~ ^{generally} ~~the~~ ^{is} employed to convey an idea of the greatest highest grade of disease. It is used for this purpose by Mr Hunter in his elaborate & excellent

✓ ~~the~~ debility in the ruling faculty of our
 minds viz the will. - ~~to this~~ ^{a single remote cause} ~~temptation~~
 acting upon this predisposition - produces
 morbid excitement in the passions and
 gives them a ~~dis~~ ^{a selfish or crooked} wrong ~~or wicked~~ direction.

- ~~that is~~ This morbid excitement in
 the passions is a Unit. It consists wholly
 of Self love. all vices however different in
 their nature or effects originate in this passion.
 inverted principle, and lastly all moral
 evil is more or less partial - seldom affect-
 ing at one time all the different faculties,
 or even all the passions of the mind.

✓ I might further illustrate & strengthen
 the doctrine of the unity of disease, by showing
 its analogy to the ~~physical~~ ^{other kinds} ~~as moral~~ ^{will well to that} ~~but~~.
 there are several different

Q I shall now proceed to mention the
 different ~~forms~~ of disease or of morbid excite-
 -ment

treatise upon inflammation. But I
 object to ~~it because it does not~~ ^{is} is confined
 chiefly to parts ⁱⁿ which the ~~blue~~ because it is
 the effect of only of morbid excitement, & never
 takes place, but in ^a moderate degree of morbid
 excitement, or after morbid excitement is
 so reduced ~~as~~ by depletion, or time, as to relax
 the serous vessels, and thereby to enable them
 to receive red blood, for in this ~~is~~ ^{as} as the
 derivation of the word from flamma - or
 flame imports) inflammation consists.

Disease, or simple morbid excitement often
 kills without inducing inflammation. See 3

After death from ^{small} malignant fevers - (Colic, &c.)
 Hydrophobia & even apoplexy, the parts

affected, which discovered ~~from~~ ⁱⁿ great pain,
 signs of violent disease, exhibit no one mark
 of inflammation by the injection of even
 a single serous vessel. Of this, I could adduce
 many dissections from Willis, Linnæus

I shall now proceed to describe ~~the~~ 65 the different
forms of excitement
in the human body.

They are in 1: ^{at} Convulsions. This occurs
in the blood vessels in fever, and in the
in the muscles, as in Tetanus, hysteria -
Epilepsy & ~~I shall say hereafter~~ ^{what are commonly called convulsions}
of all kind. It is the ~~most frequent~~ ^{common} form of disease.

~~It appears most frequently in the blood vessels because they are~~
~~most exposed to the causes of disease from their being the outlet ports, so~~
~~2 Spasms. This occurs in the larynx and~~

~~It is in parturition~~
in Asthma. ~~It is divided into~~ and in the limbs
what is
in that disease ~~is~~ called Cramp. It is divided
into tonic & clonic. The former is constant
as in trismus or locked jaw
the latter is alternated with ~~loss~~ relaxation,
& contraction, as in parturition. It affects the
muscles, bowels, stomach, ^{passage} lungs, hepatic ducts & even brain.

3 Præternatural heat. This is always local.
It is either external, or ~~internal~~ ^{internal} affecting
the skin locally, or universally, or the bowels,
stomach - breast and head.

4 Itching. This occurs chiefly ^{upon} the skin,
in the anus - pudenda & naval. It is often
a symptom of Gout. It is favourable after ex-
ternal inflammation, as it indicates a less grade of disease.

5 Anger. ~~These great~~ ^{These great} ~~shocks~~ ^{shocks} attended with
colicifera.

Bonetus, ^{flax} ~~morgagnii~~ and Lind, and Lower. [See
p: 100 of Common place book for 1810] The ^{Ictheria} ~~map~~
vomica kills without exciting any inflam:
in the stomach. Unless it induce a Vomiting,
and even the poison of the opas when injected
into the lungs does not colour the plasma w:
the least sign of inflamⁿ. Although it brings
on instant death. This has been proved by
an ^{A case of death from Asiatic in New York} ~~experiment~~ ^{Register - no kind of disease} ~~fevers~~ and other diseases which
to suddenly kill in the West

Indies Dr Blane says, seldom discover by
dissection any marks of inflammation. The
immense force of ^{the remote cause} ~~excitement~~ ^{or was excited excitement} ~~action~~
= quishes life before inflamⁿ. has time to take
place. I have mentioned ^{from P. Humboldt} the same absence
of inflamⁿ. But of all other effects of dis-
= ease in the cases of death from the yellow
fever mentioned at Vera Cruz ~~in the 3rd vol.~~
of my inquiries. Disease in these cases is so
imperceptible that Baillieart describes it by
saying. "Ac si cum anirha, mortis occasio
evolapet." ^{returns to the} The sailors often speak of
"dry storms" ^{or storms of wind without rain.} - we have something like them in
disasters. The excitement is too violent to be
admit of effusion ~~and~~ of any kind.

90 vu ~~reference~~ to p 65 (a)

suddenly

56.

pain, passing thro the head, breasts & limbs
oc in the gout in which case I
called it *Aura Arthritica*. It constitutes the
terrible distressing disease called by the French
Physicians "*le Doloureux*" - I have called
it in this disease "*Acute Doloreux*" - I believe it sometimes kills gouty
patients & perhaps other patients.

6. Suffocated excitement. ~~This~~ This
form of disease consists in such an ac-
cumbulation, or concentration of excitement as to suspend
motion or motion & sometimes sen-
sation. It discovers itself by the absence
of heat of a frequent ^{a full} pulse & even of pain
in some of the forms of malignant fever.
That this is the case, I infer from its
being ^{from heat} a frequent pulse & pain being induced
being ^{by abstracting} a portion of the
force of a stimulus from the system by
depleting remedies. That a frequent pulse,
and pain are often induced at once by the
loss of blood Dr Physician from one of a
striking fact which occurred in his practice

✓ You will perceive that I have excluded Colours
from the forms of disease. It is the effect
only of the Absence of morbid excitement. I
likewise exclude hemorrhages & Sweats from
the forms of disease. They are the effects only
of some of those forms that have been
enumerated. —

§ The frozen excitement in this case
was converted into water, or in other
words into obvious or moveable excite-
ment.

~~67~~ 67

about the year 1801 which furnished a striking illustration of this 6th form of disease, and of the efficacy of the practice I have mentioned in curing it. — He was called to a boy in the neighbourhood of the city who by a fall from a horse in a race, fractured his skull. He found him in a comatose state. Upon removing some of the bones of the cranium he perceived no motion in the brain. Its blood vessels were ~~prostrated~~ depressed, by suffocated excitement. Upon bleeding him, the blood vessels began to pulsate, & the excitement which had been suffocated, instantly expressed itself by morbid action over every part of the brain. ~~I have met with many~~ [†] ~~many — very many~~ similar instances of suffocated excitement, being ~~concentrated~~ in the head, lungs — bowels & limbs, ~~have occurred in many cases~~ which have suddenly assumed an active & obvious form by ~~the~~ ^{the} ~~other~~ ^{other} ~~deplet~~ ^{deplet} _{= by bleeding}

✓ [Thus the same cord by being dis-
-tinguished, emits a thousand
different tones.]

